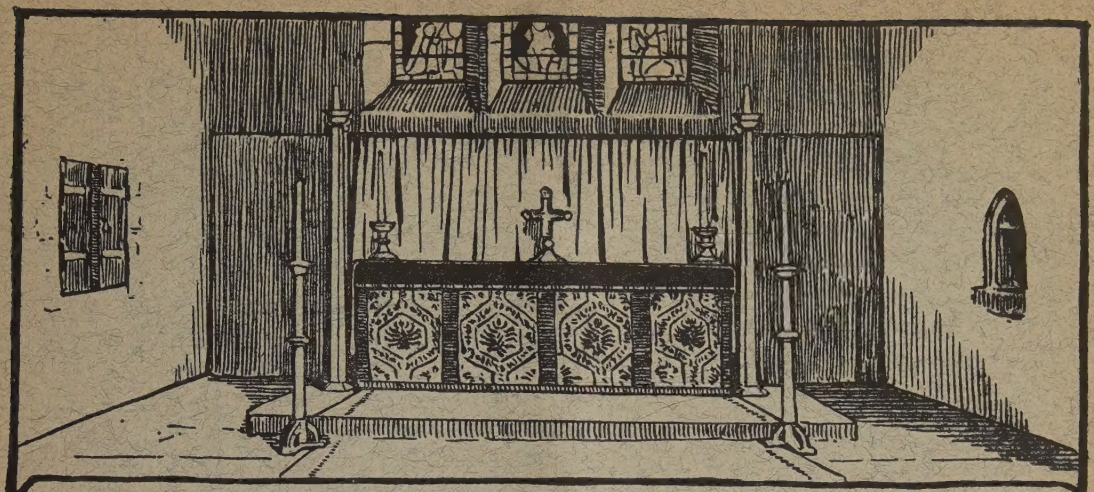

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 14. **No. 51**

Autumn, 1942.

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PRICE SIXPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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Philadelphia.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings and sixpence, which includes the subscription to the "English Catholic" (2/-).

THE ENGLISH CATHOLIC.

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AUTUMN, 1942. **Vol. 14. No. 51**

GENERAL SECRETARY'S NOTES.

In view of travel restrictions and wartime difficulties in general it was deemed advisable not to hold the Annual General Meeting this year. In place thereof the Emergency Committee (appointed at the last General Meeting) met at St. Edmund Hall, Oxford, on Tuesday, July 14th, to receive the reports and Financial Statement for the year 1941. After opening the Meeting with prayer, the President called upon the General Secretary to make his report.

Mr. Timms reported that the Society had gained 34 new members during the year, and lost 11 by resignation and death, making a net gain of 23. The revision of the Membership List had been completed, resulting in a considerable decrease in nominal membership, since over 50 persons had been receiving the *Gazette* free of charge for a number of years. All efforts to persuade them to pay up their arrears of subscriptions having failed, their names were removed from the membership list, resulting in an effective membership for the year of 190. In addition 33 persons subscribed to the *English Catholic* only, while 27 copies are regularly despatched to the Common Room of various theological colleges etc. It was interesting and perhaps significant to note that these latter had borne fruit chiefly in the case of moderate and low-church colleges. A point worth noticing, which had become obvious through correspondence he had received, was that many were sympathetic towards the Society, but feared we were too rigid and sometimes concerned only with trivialities. In discussion afterwards it was suggested that care should be exercised by members in letters and contributions to the Quarterly to avoid giving any substantial grounds for this impression. The President congratulated the General Secretary on an encouraging report, and thanked him for his work on behalf of the Society. He then called upon him to submit the Treasurer's statement.

As Honorary Treasurer Mr. Timms reported a definite improvement compared with 1940. Subscriptions received rose from 128 to 181, largely as a result of persistent reminders. Receipts were up by approximately £15, and expenditure slightly down, resulting in a profit on the year's working of £3 18s. 3d., compared with a deficit the previous year of £12 7s. 6d. But a balance of £3 odd was a very small margin of safety, and unfortunately receipts during the current year (1942) showed a distinct downward trend, largely due to a decrease in donations. In any case we ought to be able to pay our way without recourse to charitable donations, but that could come about only by an increase in membership and a rise in circulation of the *English Catholic*. Unless members did become more missionary-hearted and pressed the claims of the Society in season and out of season the probability must be faced of the Quarterly being reduced next year to a three-times yearly publication. The Honorary Treasurer's report was adopted and after an expression of thanks to the Principal of St. Edmund Hall for his hospitality the meeting was brought to a close.

INCOME AND EXPENDITURE ACCOUNT for the year ended 31st December, 1941.

	£	s.	d.		£	s.	d.
To Printing of "English Catholic" (4 issues) and postages	64	17	4	By Subscriptions paid through General Secretary	54	13	2
General Secretary's Expenses	1	14	9	Subscriptions paid through Publishers (including £11/8/5 from American Branch)	18	8	10
Editor's Expenses		19	4				
Sundry Payments	1	12	4				
Profit on Year's working	3	18	3				
	£73	2	0		£73	2	0

BALANCE SHEET as at 31st December, 1941.

	£	s.	d.		£	s.	d.
P.O. Savings Account	22	10	2	P.O. Savings Account	22	10	2
Income and Expenditure Account	3	18	3	Bank Overdraft, 1940		8	5
				Balance at Bank 31/12/41	3	9	10
	£26	8	5		£26	8	5

NORWICH BRANCH.

On July 1st last, members of the Society took part in the Patronal Festival of St. Mary and St. Peter, Hedenham, Norfolk. The Litany was sung in procession to the Sarum chant and was followed by a Solemn Eucharist at which the Very Revd. A. S. Duncan-Jones, Dean of Chichester, was the preacher. The Dean spoke of the need for reasserting the majesty and splendour of Almighty God in the liturgy and music of the church. All too often in modern times the services of the church both in music and liturgy had been cheapened in order to attract a large congregation. Music which would not be tolerated in the theatre or the concert hall was offered in the services of the church. Patience was needed in bringing about musical and liturgical reforms ; but during the last twenty-five years the standard and appreciation of music in England had risen tremendously.

The celebrant was the Rector of Hedenham, the Revd. Gordon Paget, and he was assisted by the Revd. C. E. Pocknee and the Revd. W. G. Bridge as deacon and sub-deacon respectively. The Liturgy of 1928 was used " in toto." The service was one of simple yet stately dignity, the underlying principle of which was, loyalty and obedience to the Church of England.

After lunch in the Rectory grounds, the Dean spoke at an informal gathering of priests and laity regarding liturgical revision and its relation to authority and order. Questions were asked and certain misconceptions regarding the 1928 Book were cleared up. The whole day was marked by cordiality and good fellowship. This atmosphere together with the delightful weather and the charming country setting made the day one of spiritual and mental refreshment.

ARE WE TOO HIGHBROW?

The meaning of the English Use is still widely misunderstood, and our opponents lose no opportunity of misrepresenting it. They have made many people believe that we are a clique of highbrow and pedantic aesthetes, only interested in petty details of ceremonial and church ornamentation : spikes, in fact, of the most tiresome kind. No doubt we have to beware of this danger, as other ceremonialists also have. Our movement owes much to Dr. Dearmer and his *Parson's Handbook* ; but it is perhaps unfortunate that it fell to the same man to popularize the English Use and also to provide a church in which artists and artistic people would feel specially at home. Both vocations were important, but need not necessarily have been discharged by the same man. The English Use can be defended on aesthetic grounds, and we are thankful to have had the support of so many artists, especially architects. But the difference between us and our opponents is not merely a difference of taste. Many years ago I was for a year a curate in a " Western Use " parish. The church was beautiful, the music exquisite, and the ceremonial performed with the greatest care and reverence. It was not an extreme case, for we observed the Prayer-Book rite strictly. But my conscience was perpetually worried by two things. First, we were not obeying the rubrics of the Prayer-Book, and we were obeying the directions of the Roman ceremonialists which were often inconsistent with our rite and contrary to our rubrics (for instance, we consecrated on the corporal, whereas the Prayer-Book bids us consecrate on the paten). Some of them were irrational survivals even in the Roman rite. Whatever we do in church, we ought to have a reason for doing ; but for many things we were doing, we had no reason, except the authority of Rome, and by the authority of Rome we were not priests at all. Secondly, there were many opinions, not belonging either to the Catholic Faith or to the teaching of the Church of England, which one was not allowed to deny. We were living in an intellectual hothouse. For instance, I did not believe that St. Mary Magdalene, who was our patron saint, was the same as St. Mary of Bethany : (the Western tradition which identifies them is rejected by most modern scholars, and is unknown in the East) ; but I dared not say so in public !

The English Use is not a matter of taste ; it is a matter of truth and liberty. The Anglican churches are Catholic, and their directions have the authority of the Catholic Church. When the Prayer-Book gives us explicit directions, whether what to say (rite) or what to do (ceremony) we are bound to follow them ; when we have no explicit

directions, we are bound to follow our own tradition, and not the directions of a church which is not even in communion with us, intended for a different rite, and in some cases coloured by doctrine which our own church rejects. The "Western Use" is full of "dumb and dark" ceremonies; some are meaningless survivals, some have a reason in the rite they belong to, but not in ours (such as kneeling for the Epistle), some are natural in Southern Europe, but look silly in England (such as the kiss of peace, or wearing birettas in church). Apart altogether from questions of authority, some of us can never overcome a slight nausea, when we see men or boys wearing lace! All are indefensible, because they have no authority. Why should we observe the feast of St. Apollinaris, who probably never existed, just because it is prescribed in the Roman Kalendar? or distinguish "double" and "semi-double" feasts, a distinction which belongs to the Breviary which we no longer use? or three different kinds of bows, as directed by the Roman rubrics, or four different classes of requiems, according to the directions of the Guild of All Souls? The English Use, beside being much more dignified, is much simpler; having experience of both, I know. All services should be fully audible, and the congregation should take its full part, and know what it is doing. Simple people must have popular services; the English Use can be adapted to the needs of every kind of congregation. It is far more flexible than the "Western Use"; it also takes less time. There are no meaningless survivals in it; there is a reason for everything that is done. It is not a "high-brow" or pedantic cult, though it is, happily, based on sound learning; it is nothing but strict obedience to the Prayer-Book, combined with loyalty and common sense.

PERSONAL OBEDIENCE.

Writers on the spiritual life return again and again to the subject of the virtue of obedience, but many English Church people confess to some confusion as to what Christian obligations are included under this heading. Now the answer to this question depends largely on our general conception of order and authority, and as I attempted in a recent issue of the *English Catholic* to sketch a biological view of order from the corporate aspect, it may round off the sketch if I try to indicate how that view affects the obligations of obedience as they apply to the individual.

Ultimately of course we owe obedience simply to the Will of God, and this obedience includes the whole of the Christian life, but by what means is the Will of God conveyed to us? The individual conscience is not the means of conveyance but the destination to which the Divine Will is conveyed. It is our conviction of what is God's Will for us, and as such it must be obeyed, but although it is supreme for each of us it is by no means infallible. Nor does it operate in splendid isolation; on the contrary it is the result of the judgement of our minds on the evidence before us, and the mind judges according to its previous training and instruction. A savage may conscientiously believe that it is his duty to murder a man who has accidentally injured one of his relations, and if his belief is sincere he must act on it. But more effective means of conveying the Will of God to his mind, such as a truly Christian education, would have led his conscience to condemn such a deed.

The mind of unfallen man would presumably judge rightly and consistently under all circumstances, but this is far from true of fallen man as we know him. For the conscience to be a true mirror of God's will it is not only necessary for the mind to seek an ever deeper knowledge of the Christian revelation, but also for the spirit to be trained to follow the good that the mind discovers; for we know how easily the most unexceptionable Christian principles may be twisted into reasons for wrong and selfish conduct, and that in apparent good faith. The things that pervert our judgement are broadly speaking three:—firstly the desire of physical pleasure and comfort, secondly public opinion and the desire to go with the crowd, and thirdly pride or self-will, and of course all of these may disguize themselves as the most noble sentiments.

We have two spheres in which we oppose each of these enemies of a right conscience; there is the moral sphere, in which we try to judge and act rightly in spite of them, and the ascetic sphere in which we deliberately set out to act contrary to our inclinations from time to time in matters morally indifferent, simply for practice in recognizing and controlling our natural desires. Fasting

and other bodily penance is opposed in the ascetic sphere to fleshly desire, and withdrawal from social life is opposed in the same sphere to the tyranny of the crowd, but obedience is opposed to pride and self-will both in the moral and the ascetic sphere, and moreover it is the proper measure and control of all other ascetic practices.

To a very large extent we are morally bound to obedience. We are bound to obey the voice of God as expressed in His revealed laws in the clear voice of our own consciences, and we ought to accept it cheerfully when it is expressed in the form of circumstances which we can not escape. We are bound also to obey all properly constituted secular authority, working rightly in its proper sphere, for in that way our activities are fitted into the complicated vital processes of the human community, a community fallen indeed, but not so depraved as to show none of its original goodness or to be entirely uninfluenced by the work of redemption. So the citizen must obey the authority of the state, the soldier his officer, the workman his employer, the professional man his chief, even the sportsman his captain and the member of the most obscure society or club its proper officers. These are moral obligations, and depend only on the authorities confining themselves to the powers properly entrusted to them and not trespassing on the preserves of superior authorities, as when a club requires something contrary to the just law of the state, or the state something contrary to the law of God. It is important to realize that it does not depend upon the wisdom of the order, as the function and responsibility of judgement about a matter of command resides in the commander, not the commanded.

The Church has a peculiar claim to obedience because she is the Body of Christ, but her external organization is so very human that the obligations of obedience to it are much the same as to a secular organization—her officers are to be obeyed if they do not act *ultra vires*. Nevertheless the Church is a spiritual organism, and it has an authority beyond that of its external organization and wider than mere canon law. For the countless problems of daily life to which conscience gives no unequivocal reply the individual is helped by the guidance of the Church. In general questions of principle he is guided by the common mind of the most truly Christian people who have given them their instructed consideration, and in smaller more personal matters he may seek the disinterested opinion of a wise and good spiritual guide. We come now to the edge of the moral sphere, and approach the ascetic. If a person is in serious doubt as to which of the courses open to him it is his duty to follow, and if he has found an understanding guide who has at least as clear a grasp of the moral principles bearing on the case as he has himself, and has laid all the circumstances before him, there is a moral obligation to take his advice. The guide has before him all the available evidence, and the advantage of a disinterested mind. On the other hand it would be absurd to suggest that every casual request for advice incurred an obligation to take the advice given.

Now the first rule of ascetic obedience is that it must never interfere with moral obedience ; we must never attempt to foist on to someone else the responsibility for a choice when our conscience tells us that responsibility is our own, still less to substitute a guide of our own choosing for the authorities under whom God has set us. The supreme example of ascetic obedience is the monk or nun who vows to obey a superior in all matters in which others are morally entitled to choose for themselves ; but to make this degree of obedience practicable it is necessary to live in contact with the superior as close as that of members of a family with each other, and to be free of the external responsibilities of household and property. Most of us are not called to this life, but we have still plenty of scope for the ascetic exercize of obedience.

In the first place we can interpret our moral obligations generously, obeying in the spirit as well as the letter, and if those over us somewhat exceed their rightful powers, still obeying, unless some other obligation forbids it. And we can abstain from useless criticisms of decisions for which we do not share the responsibility, remembering that others are at least as likely to be right as we. Secondly, so far as reason allows, we can regard the requests of individuals and the common desires and needs of the people we live amongst as commands. When we ourselves have to exercize authority we can be careful not to stretch it an inch or a moment beyond our own responsibilities, and even when we feel bound firmly to follow our own judgement we can still remember that it is quite likely to be wrong. Some people will be able to submit most of the choices that

still remain open to a suitable spiritual director. In such ways as these the opportunities for the expression of self-will may be reduced, and the spirit of obedience cultivated.

But to what end is this spirit of obedience to be cultivated, and why is it regarded as a virtue ? We are generally answered by one of its effects on the individual soul ; the actions of obedience are the same as the external actions of humility, which Our Lord seems to regard as one of the most important of the virtues, and the practice of the external actions of a virtue goes a long way to develop the internal spirit. All this is true, but to our contemporaries a more corporate approach may be more convincing. The object of pressing the practice of obedience beyond the point to which we are admittedly bound to go is to make the mind and spirit a more delicate receiver of the will of God, along all the various and innumerable channels by which that will is communicated. More especially it is to fit us more closely into the structure of Christ's body, and make us more sensitive and responsive to the currents and impulses of that Body's divine life. The structure and mechanism of the dead atom, to say nothing of the animal body, is still far beyond the understanding of the scientists, and the structure and mechanism of the body of Christ as far transcends that of the animal body as it in turn transcends that of the atom. All the accumulated and codified knowledge of it that the theologians of Christendom have collected is as nothing beside the reality, and even a man who knew all that they have written would be spiritually moribund if he responded only to those spiritual stimuli that came along paths of which he was aware and from quarters whence he expected them. But the person well practised in obedience will be continually occupied in his own particular part of the divine plan for the world's salvation, and his whole life a part of the wider life of Christ's body, the body which is the agent of God's redemptive work.

N. P. Bruce.

THE ENGLISH USE IN PRACTICE.

In the Editorial Notes of Vol. IV, No. 49, the following sentence occurs :—" All things considered I am not surprised when recipients of complimentary copies of the *Gazette* tell me that they appreciate the objects of our Society, but where are they to be found in actual practice ?" May I be allowed to give my experience of introducing the English Use ?

In 1914 I was appointed to be the first Vicar of a new parish, St. Andrew's, Handsworth, in the City and Diocese of Birmingham, and it became my duty to lay down the principles on which the worship of the Church was to be conducted. I thus started with advantages which are denied to those incumbents who have to build up the traditions, often very defective, which have been established by a variety of predecessors, in that I had more or less virgin soil to work upon. But this was not all. The first Bishop of Birmingham, Dr. Gore, had always insisted on the duty of obedience to the Prayer Book, and had striven to build up a sound liturgical tradition, although it has to be admitted that a large number of Anglo-Catholic parishes adhered to the Roman Use. I was fortunate too in having had the ground prepared for me by the Rev. S. A. King, who had been priest-in-charge for three years before my arrival, and was, and still is, Vicar of the neighbouring parish of St. Michael. He later became one of the earliest members of the Anglican Society. He had established the Sung Eucharist as the principal Sunday service, and among other improvements had removed the re-table from behind the high altar and had furnished a side-chapel with an English altar designed by his brother, Mr. Harold King, architect to the St. Dunstan's Society, and a member of the Committee of the Alcuin Club. Furthermore we had a fine church of cathedral-like proportions which has rightly been called one of the most beautiful modern churches in the country, and which lent itself to and indeed demanded a dignified ceremonial.

Three months after I was instituted I made a very full statement of my intentions with regard to the ordering of public worship, both in the present and for the future, to a meeting of nearly 200 communicants. After alluding to the various uses which were prevelant, some derived from Rome or Geneva, and others the result of individual fancy, I made it clear that as in duty bound I should abide by the Prayer Book both in

rite and ceremonial and carry out the provisions of the Ornaments Rubric. The only immediate change which I proposed to make was the introduction of wafer bread and the Eucharistic vestments, but I sketched out clearly the various stages by which it was my hope that the services would be developed and embellished in coming years. It will perhaps be well to quote *verbatim* the closing paragraphs of my statement :—

" With regard to the future I look forward to introducing by degrees the other forms of ceremonial which are covered by the Ornaments Rubric, namely Solemn Evensong on festivals with cope and processional lights, albs and amices for the servers, and if there are three clergy on the staff, as I hope there will be, the vestments which the rubric enjoins for those who are assisting at the Eucharist, viz.: ' And where there are other priests or deacons then so many shall be ready to help the priest in the ministration as shall be requisite ; and shall have upon them likewise the vestures appointed for their ministry, that is to say albs with tunicles.' Apart from the question of expense, and the undesirability of too sudden and sweeping changes I do not feel that the congregation is ready for all these as yet. This especially perhaps applies to the ceremonial use of incense, a beautiful and scriptural custom which is included in the scope of the rubric. This is a matter which I feel had best come from the congregation themselves, as it is a thing that affects their senses in a particular degree, and it has been the policy both of Bishop Gore and our present Bishop that it is best not introduced until the congregation express a wish for it.

" With regard to the furnishing and beautifying of the church much remains to be done. Our aim should be to fulfil that clause in the Ornaments Rubric which says ' that the chancels shall remain as they have done in times past.' Some day perhaps we shall have not only stained glass windows, but a beautiful rood-screen which will remind us that through the merits of our Saviour's Passion only can we enter into the sanctuary of God. Our chancel, I hope, will be adorned with paintings and frescoes, and the three sanctuary lamps hanging before the altar as a symbol of the perpetual presence of the Holy Spirit in the Church. Many other details of ornamentation will suggest themselves as time goes on. I trust, however, that whatever is given will be of the best, and will be provided according to a definite plan so as to be in keeping with the style and architecture of the Church and worthy of the honour and glory of God."

A storm of opposition was stirred up by a small Protestant faction, but it soon died down and various developments outlined above were generally accepted by the congregation. In 1916 processional lights were introduced and the adult servers vested in albs with cinctures and apparels, the younger ones and cope-bearers wearing winged rochets. A set of apparels for the Celebrant was given by a priest who was joining the Church of Rome, where it would be of no use to him. In 1918 a resolution asking that incense should be used was passed *nem. con.* by the Church Council, and in 1920, when the Assistant-Priest returned from war-service, High Mass was instituted on festivals, the Sacristan acting as Epistoler and sub-deacon. The church was adorned in 1919 by a Rood-beam with crucifix and attendant figures, given by the congregation in memory of a Churchwarden who had been killed in the war. In 1932 a new English high altar with four riddel-posts surmounted by gilded angels was given, and the not very satisfactory existing altar and reredos was removed to the South Transept. Both rood-screen and altar were the work of Mr. Harold King. In 1922 a *Te Deum* East window was put in by Mr. Geoffrey Webb, who was a pupil of Kemp and Comper, and much of the latter's tradition is revealed in his work.

In the services the Prayer-Book *Rite* was scrupulously followed, not excluding the Decalogue and the Prayer for the King. The first of the long exhortations was read on the Sunday before Great Festivals. The Bidding Prayer—either the short or the long version—was used before the sermon. For a time on weekdays the Prayer of Oblation and the Lord's Prayer were said after the Prayer of Consecration in accordance with the resolution of the Canterbury Convocation in 1910, but this was discontinued when Episcopal permission had been withdrawn. The only additional prayers used at Mass were from the book containing special forms of service which had been issued by Bishop Gore for use in his diocese.

The *Ceremonial* was based mainly on the " Parson's Handbook,' by Dr. Dearmer, and Mr. Clement O. Skilbeck's " Illustrations of the Liturgy " (Alcuin Club collections XIX) was followed for High Mass. The sacred elements were prepared before the service,

in accordance with the Lincoln Judgement, and left on the credence covered by the burse until the Offertory. The meaningless silk chalice veil, so commonly adopted for covering the empty vessels, which if anything appears to suggest a denial of the Real Presence, we never used. At High Mass the elements were prepared in a side-chapel before the service by the sub-deacon and brought into the sanctuary by the clerk, who was preceded by the Crucifer and tapers, wrapped in a humeral veil of cloth of gold, woven in Russia by girls who had been martyred by the Bolsheviks, thus forming a link with "the Great Entrance" of the Eastern Church. The Gospel was sung in the midst of the Chancel facing *west* owing to the size and poor acoustics of the church. Processions were formed in the following order:—Verger with staff, Churchwardens with wands, Crossbearer, Taperers, Thurifer with boatboy, Clerk, Sub-deacon, Deacon, Celebrant with cope-boys, Choir with banners at intervals. Apart from this being the correct order, it is more natural that the priest should go forth at the head of his flock than that he should trail along at the tail of the procession as in the Roman fashion. Processions went down the South aisle (except for litanies) and up the nave with stations at the chancel step and the entrance to the sanctuary.

To sum up:—

(*a*) The effect of making clear at the outset the complete arrangements which were going to be adopted, and of introducing the various changes step by step was to remove the uncertainty, irritation and stupid gossip which must always exist when there is either suspicion of Romanising designs or an absence of any definite policy. These are fatal to the growth of that peace and unity which are essential to any real spiritual progress. Whereas in the past there had been a good deal of bickering, the remainder of my ten years incumbency was entirely free from religious disputes, and this without any episcopal encouragement save that of a visiting missionary bishop who testified that here at last he had found his ideal.

(*b*) My three successors have continued on the same lines, and the traditions had become so firmly established that when it fell to Bishop Barnes to appoint the third Vicar, finding a congregation so united that he did not wish to disturb it, he made the sole condition that there should be no change in the Sunday morning service.

(*c*) In a parish where there are people of many schools of thought, unity can only be maintained if the priest is trusted and it is recognised that everything he does is in conformity with the Book of Common Prayer. If people know that this is the case they will come to tolerate things which may be distasteful to them personally. When Roman or some other fancy use prevails the congregation usually consists of an eclectic coterie drawn largely from outside the parish, which is very little influenced by it.

(*d*) The lesson which the individualistic Englishman does not find it easy to learn is that the Catholic religion is not a matter in which he may pick and choose, but that it demands submission to ordered discipline and lawful authority. If his fancies and whims are allowed to have free play over the externals of worship, it is an encouragement to flabbiness and weakness in faith and conduct.

It may be that the English Use in its fullest development may not be very general at present, particularly in London, Brighton and the South Coast, but services similar to that described above are to be found in the Oxford Diocese, for example, at SS. Philip and James, Oxford, St. Bartholomew's, Reading, and Newport Pagnell, Bucks. Moreover the principles for which the Anglican Society stands may be said to be the basis of the arrangements at several cathedrals such as Chester, Chichester and Truro and at Westminster Abbey.

J. E. Bowles.

"RENDER UNTO CÆSAR THE THINGS THAT ARE CÆSAR'S, & UNTO GOD THE THINGS THAT ARE GOD'S."

As a callow deacon, I well remember preaching on this text, and saying that of course there could not be anything that was really not God's,and giving immense pleasure to the old solicitor churchwarden who had apparently thought the same himself. But I now see this will not do: there is a dichotomy and one must not interpret the text on those lines. Probably no one commentator agrees with another in his exegesis, and yet no saying of our Lord comes to us with greater weight of tradition, as it occurs in

the first three gospels ; it is however wanting in the Judaean tradition of the fourth. So the difficulty arose in Galilee.

If we assume then that there is a dichotomy, there are only four possibilities, the first two being opposites. Let us take them one by one.

First, the Church is a department of or subordinate to the State. It has been well said that 'a discussion of the relations of Church and State would have been unthinkable before the advent of Christianity ; to the mind of antiquity up to the time of Christ, religion and state-craft had been indissolubly united.' With the Christianization of the Empire, however, and the growing power of the Catholic Church, the question arose—whether the Church was in the State or the State was in the Church.' When Constantine by the decree of Milan in 313 A.D. gave the Christian Church, previously outlawed, the protection of the just and equitable Roman Law, and went on to summon the world-council of bishops to Nicaea to draw up the Catholic Creed, but himself simply presided and accepted the decisions of the Council, the delight of the bishops knew no bounds ; their flattery and subservience were gross ; and they did not hesitate to apply to the living Emperor forms of address like ' vestrum numen ' or ' vestra aeternitas,' which had been given to heathen emperors. Many people to-day contend that this surrender to the temporal power, which in its later Byzantine form is known as Caesaro-papism, still is hampering us to-day. A book by an American scholar, K. M. Setton, (Columbia University publications), makes an exhaustive survey of the relations of Church and State in the fourth century which is most enlightening and quite disproves this idea. At first of course the Church did, almost enthusiastically, adopt the view that it was a department of the State ; if you had a Christian Emperor, why need one worry ? The sole voice against this was that of the schismatic Donatus who said, "What has the Emperor to do with the Church ?" In answer to him Optatus of Milevis said, " The State is not in the Church but the Church is in the State, that is, in the Roman Empire." Be it noted in passing that when Augustine came to write " The City of God," he refused to identify the world with the Roman Empire, but seemed to envisage the separate states of to-day. However, Erastianism as we call it was at first the theory of churchmen. Though it is still probably, consciously or unconsciously, the view of most M.P.s, who think that because the Church is established by the State it is a State-creation and must be subservient, the theory is, I hold, absolutely wrong.

Secondly, equally so is its converse, which naturally developed rapidly, and reached its high-water mark when Boniface VIII in Feb. 1296 issued his bull *Clericis Laicos*, forbidding churchmen to pay laymen "tithes, twentieths, or hundredths, as aid, loan, relief or gift, on pain of excommunication, not to be removed without authority and special licence of the apostolic see." Naturally kings were not going to take this lying down. So in 1301 when James of Viterbo wrote *De Regimine Christiano* on the claim of the Church he quoted " Render unto Caesar," apparently meaning by Caesar *lay feudal law* under which all land, including church land, was held. He then made the concession that if rights of jurisdiction go with church lands, then " obsequium quod regiae potestati debetur " should not be denied, and the exercise of this jurisdiction should be left to laymen "ad evitandum scandalum." For this he quotes the authority of Hugh of St. Victor (ob. 1142) who laid down that while the Church enjoyed the material profits of its lands, any rights of jurisdiction appertaining to them should be delegated to laymen, and in return for this " obsequium " in temporal matters rendered by the Church, the lay power should offer " patrocinium " of the Church's earthly possessions. After a stout resistance the Roman See gave way, and to-day the claim of the Church to issue orders which the State must obey is seldom voiced. However, not so very long ago, the Bishop of Malta (Archbishop Caruana) in his conflict with Lord Strickland, who championed the native Maltese against the Italian ecclesiastics and lawyers who then held them down, did bluntly assert that it was the duty of the State to obey and execute the orders of the Church, and was promptly snubbed and silenced by the Vatican for saying so. This second possibility—the exact opposite of Erastianism—is therefore excluded in our interpretation of the text.

The third possible relation of Church and State is that they are identical, the same persons viewed from opposite sides. Hooker writes : " There is not any man of the Church of England but the same man is also a member of the Commonwealth, nor any

man a member of the Commonwealth which is not also of the Church of England." The first half of the sentence is still true, the second lamentably untrue. From Henry VIII to Victoria, from Hooker to Dr. Arnold (on the centenary of whose death I am writing), this view was adhered to with pathetic tenacity. Large exceptions have always had to be made, with the spread of Nonconformity. Cromwell not only excluded from the Church all Roman Catholics and Jews but also all Episcopalians; Dr. Arnold himself had to exclude Roman Catholics and Jews. The Enabling Act for the first time revealed the numerical weakness of genuine Church people, and Bishop Henson rubs it in from time to time. Though if we count, with real and nominal Churchmen, Roman Catholics and Nonconformists, there is certainly a majority of citizens who are on the Christian side; there is a very large number who are indifferent; and a small but active minority which is hostile. We may therefore rule out the third possibility. The Report of the Archbishops' Commission on the relations between Church and State (1935) says: "The victory of the principle of toleration, which rejected the view that religious beliefs other than those of the Established Church, must involve civil disabilities, abolished once and for all the assumption that membership of Church and State are and always must be identical."

That leaves us with the fourth remaining possibility, that Church and State are totally different entities. The same person may be both churchman and citizen; many are only citizens. Now let it not be thought that I am in any way contending that the Church, as Donatus said, has nothing to do with Caesar. On the contrary I hold the doctrine laid down by St. Paul, "The powers that be are ordained of God," and in less emphatic terms by St. Peter, who had lived to see an imperial persecution, "Be subject to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as sent by him for vengeance on evil-doers, or for the praise of them that do well"—is incumbent upon all churchmen. No churchman can think lightly of his duty as a citizen; any advance can only come by his realizing and carrying out his civic service better. It is no longer merely "ad evitandum scandalum," but because "obsequium" is as a rule a duty. But now we return to the early centuries, and seek to learn whether our Lord's words do not suggest the explanation first proposed by Deissmann. Our Lord was looking at the image and superscription of an Emperor on a coin. He says to the Jews: Pay tax willingly; it is Caesar's due. But if he demands προσκύνησις of you, refuse it; that is due to God alone. This is the doctrine laid down in the Apocalypse 22, 9, "See thou do it not; I am a fellow-servant with thee; worship God." 14, 9—10, "If any man worshippeth the beast and his image . . . he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." Those who deny the faith by Caesar-worship escape suffering before a multitude of their fellowmen, but will have to suffer before the holy angels and the Lamb hereafter. 12, 1. "Here is the endurance of the saints, they who keep the commandments of God (O.T.) and the faith of Jesus (N.T.)" In the N.T. προσκύνησις means the worship of God. But in the East προσκύνησις was an age-long mark of respect from any inferior to any superior. Thus in the Book of Esther, Haman is angry because Mordecai refuses him this title of respect. It was translated into Latin by *adoratio*, which had been already distinguished from *cultus*, λατρεία. But as so often happened, the Latin language was incapable of rendering the shades of meaning quite correctly given by that delicate instrument, the Greek language. Hence the difficulty. Now does the use of this text by Christians justify this interpretation? That this is so is shown by the first instance, in Justin Martyr's apology, addressed to the Emperor Antoninus in 150 A.D. "Worship is for God alone; but Christians serve the Emperor in all other ways." In pursuance of this conscientious objection countless Christians gave their lives rather than drop a grain of incense on an altar as a token of worship to the living Emperor. We are wondering to-day how soon Japanese Christians (except Roman Catholics whose exemption appears to have been secured by recent diplomacy) will be martyred for refusing Shinto worship. Before Constantine's death, he had banished Athanasius from Alexandria for the first time, because of his opposition to Arius; so soon had he departed from the canons of Nicaea. His successor in the East, Constantius, though compared by Eusebius to one person (which?) of the Holy Trinity, said, "What I will, let that be regarded as a canon," and banished Athanasius thrice.

He was too wily to put anyone to death, though Lucifer courted martyrdom. Short of that, what force and fraud could do was done to force an Arian solution on the Church for nearly 25 years. He wrote to old Hosius, who had presided at Nicaea and Sardica—we have only Athanasius' authority, but it is probably reliable—" Are you going to support this heretic ?" Hosius replied, " It is not permitted to bishops to rule on earth," i.e. " I agree that Athanasius must not usurp the civil rule of Alexandria " (this was due to the Alexandrians themselves, not to Athanasius) ; but he added " nor to the Emperor to discharge the function of a bishop. ' Render unto Caesar etc.' I am old enough to be your grandfather, and I am distressed about your soul." When Justina demanded a church for the Arians in Milan, Ambrose replied, " Palaces belong to the Emperor, but churches to the bishop. The Emperor controls public but not sacred buildings ; for the Emperor is within but not above the Church " (thus Optatus is contradicted) ; " and in a matter of faith a bishop decides about a Christian Emperor, the Emperor does not decide about a bishop." Chrysostom, who maintained the same conflict as Ambrose, went further. He said that the rule of the Emperor was of election, not by divine right ; the office of Emperor and bishop each had its proper sphere, but the office of the priest is higher than that of the king. " Render unto Caesar, etc." Ambrose, in a wonderful letter still extant, pressed on Theodosius I the necessity of penance for the massacre at Thessalonica. Theodosius was not, it appears as a matter of history, turned back from the church door as was Henry IV by the curé of Gisors, but he complied, being a strong man. Arcadius, being a weakling under the thumb of his barbarian wife, sent Chrysostom to exile and death, but soon received back the body of the saint with all honour. We see that Ambrose and Chrysostom unmistakably led the Church back from the false position it had at first taken up. Incidentally they point the way to the exegesis of this text, and its necessary application to our Caesar, the Houses of Parliament. Every effort should be made by State and Church to avoid collision. Mr. R. A. Butler has just appealed to religious bodies (happily we believe now in agreement) to help in framing an Education Bill. Let us hope that he means what he says.

It only remains to be added that προσκύνησις continued, in spite of the protest of Jerome, who in commenting in the Book of Daniel on the words of the Three Holy Children, " Be it known to thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up," said : " Let the provincial governors and rulers of to-day know they are doing that which by refusing to do the three children pleased God." The populace of Antioch appear to have agreed with him ; for the year after Theodosius I gave sanctuary rights to images of himself, they rose in fury and wrecked every image in the city. A law of Theodosius II (425 A.D.) condemned *adoratio* of imperial statues or images. However Mr. Setton seems to think that προσκύνησις went on, but I should rather imagine that it was revived by Justinian, and remained as an adjunct of Byzantine Caesaro-papism. Firmicus Maternus, as pagan, wrote an astrological manual in eight books. When he had become a Christian he wrote " On the errors of profane religions." If Dom Marin is right, as he may very well be, in ascribing to him the " Consultationes Zacchaei et Apollonii," he points out there that the ritual salutation is not forbidden to Christians, but that no incense is offered by them, nor is the Emperor's image placed by them on an altar for cult purposes.

G. C. RICHARDS.

"WHY NOT TRY THE PRAYER BOOK USE?"

(*Published by the American Branch of the Anglican Society.*)

Any man who lectures on the Prayer Book and liturgical matters generally is bound to find someone who in the discussion afterwards is sure to say that we need experiments in the worship of the Church. And I agree with them in a way which they do not expect. We do need one experiment. We need the experiment of doing what the Prayer Book tells us to do in the way the Prayer Book tells us to do it. That should be a self-evident fact. The early Tractarians tried to do just that. One of their great contributions to religious thought was obedience to authority. They failed, per-

haps because they did not have as elastic a book to deal with as we have in America. We need the experiment tried of using the Prayer Book as it stands without the experiments of the early ritualists that have developed into the experiments of the various unauthorized scrap books known as Missals. Not one of those books has the slightest bit of authority within this Church, and, even that elastic thing known as the " Bishops' jus liturgicum," could not authorize them in their entirety. It is very hard nowadays to find a parish where some experiment or other is not being tried. But few, if any, are trying the experiment of using the Prayer Book as the Prayer Book is. Something must be added : something must be left out. The position of this part must be changed : the order of that part must be rearranged. Interpolations galore—all the way from that frightful word " correct "—which really means what Adrian Fortesque had to say, and who, by the way, said in setting down the ceremonies of the Roman Rite, " Needless to say, I have given the rules for all the things exactly as they stand now. One may express one's hopes for changes ; till the authority of the Church sees fit to make such changes we must obey the rules exactly," to the complete lack of knowledge of Greek shown by one priest who changes " is given " to " was given."

Every Prayer Book in the Anglican Communion has been revised by competent liturgical scholars in the last generation. And the more I study the Prayer Book, the more amazed I become at their competence and care. There is no greater liturgical learning in this world than can be found in those who have compiled and revised the Books of Common Prayer in use in the various parts of this Church. I have never found a thing in the Prayer Book that I thought was wrong and should be changed, when, by searching, I have not found that the Prayer Book was right and I was wrong. There is always ample liturgical precedent for the Prayer Book use. To come back to experiments : the revisors have never drawn on our individual experiments for their changes. I do not think, with the possible exception of the permission given for the congregation to say the General Thanksgiving along with the minister, there is anything in the Prayer Book that is the result of unauthorized experiment. The experiment of the Puritans in the 17th century are forgotten. The experiments before our revision of 1929 are forgotten. The experiments of 1942 will be forgotten. They will not be incorporated in the Book of Common Prayer when it is again revised.

Just now the Liturgical Commission has put out a new distribution of the Psalter for experimental use in the Church. This is allowable under Article Ten of the Constitution with a little stretching. They have put a great deal of work in this, and in many ways have done what they intended to do well. It is not the way most of us would like to see the Psalter revised. Nearly everyone would like to see some revision. The Sunday Psalms are not as carefully selected as they might be. There is no good provision made for octaves of the great feasts of the Christian Year. And too, there are many phrases in the text of the Psalter itself that are hard sayings and stumbling blocks to many people. I do not believe, however, that so radical a revision will ever be accepted by the General Convention or will come into general use. There are seven cycles of psalms in this new recension in place of the old monthly distribution with special psalms for Sundays and other holy days. The monthly distribution has a venerable tradition of nearly four hundred years behind it. That tradition should be respected. The new selections are entirely too short, and we shall barely have got settled in Church before it will be time to go home again. The service will have to be supplemented with hymns and anthems which do not have the strength of the psalter. There must be a balance in service of psalms, lessons, canticles, and prayers. No one element should be allowed to overshadow another.

Now, partly from being secretary of this society and partly from being editor of the " Christian Year and the Church Kalendar," people often write and ask me about various things. Not so long ago I had such a letter from a priest in North Carolina who had been studying the directions I give for celebrating in the Church Kalendar. He said that he liked them, but he wanted to do what was normal, and needed assurance that they were normal. Some think that it is hard to say what is normal. It is really not hard at all. The normal thing is the Prayer Book service interpreted in the Prayer Book way and the rubrics followed faithfully. No one can really deny that. It is a self-evident fact. There also is no real difficulty in finding out the way to carry out these services

as the Prayer Book intends them to be carried out. Every liturgiologist and ritualist of any standing has been telling us how, ever since the time of the Caroline Divines. But we do not accept their findings because of our pre-conceived ideas.

We do not bother to find out the way for ourselves. We are content to ask someone whom we think should know, or to go to some other Church and see what they do. The absurdity of this is shown in what two of the great Evangelical Churches, both associated with the name of Philipps Brooks, have done in the last few years. One of them has put in an enormous altar of the Roman pattern, complete with six huge candle sticks and a cement bowl for roses in the middle. The other has moved the old communion table with its four honest legs back against the wall, put a gradine on it, hung a great dossal lacking in character behind it, put on a super-frontal, and, at a big diocesan service not so long ago, had not six candles but sixteen! They both have become abnormal. They were normal in their way before. They both carried out one of our traditions, not perhaps the best tradition, but a tradition of considerable standing.

Then at the other end of the scale there used to be a uniformity of sorts. It was based on what we consider wrong traditions. But it was a uniformity that had arisen out of some practical experience. It was the uniformity you found in the old strongholds of the Catholic Revival. It took the Prayer Book pretty much as it found it and used a modified Roman ceremonial. The late Dr. Barry of the Church of St. Mary the Virgin in New York was once asked by a rash young man why they did not do something or other in St. Mary's. He replied, "Sir, St. Mary's is a Prayer Book Parish." And it was in its way. Now that tradition, based on wrong principles as it was, was not a bad tradition. It developed more out of the ignorance of the early ritualists than anything else. You cannot say what Dr. Barry said about most of the old Catholic strongholds nowadays. They have developed what they call the "Western Use." There really is no such thing. What they mean is that they have taken the Roman Missal of 1570 and adapted the Prayer Book to it. They have created a hybrid that is a joke, liturgically speaking. It is nothing in the history of liturgy. We do not object to the Roman Mass in the Roman Church. In parts it is a very ancient use indeed. When it is stripped of its late mediaeval and early renaissance ceremonial and accretions, you find some thing as simple as the Prayer Book and as evangelical. Now those traditions are good in the Roman Church. They are not good in this Church. They are foreign to us. They do not express the truth as we have found it. They cannot survive. If we ever did have a corporate union with the See of Rome, Rome would stop them at once. She did it with the Uniats and she would do it with us. Rome cannot understand why we should want to do as they do. Her best liturgical scholars do not want to do all of the things she orders. Her best liturgical scholars have taken the findings of our scholars. We do not follow our own scholars. Rome has found out what a good job they have done and she is following their lead.

Some people try to say that the Anglican Society is trying to reintroduce the Use of Salisbury Cathedral—a dead use they call it. I suppose there is nothing that we want less to reintroduce in its entirety. The Use of Salisbury—Sarum—is a very important use in all our liturgical history. It is the flood tide of liturgical development in England. It is the use that would probably be used in England to this day if there had never been any reformation. It survived in England well into the 18th and 19th centuries—only Cardinal Wiseman and the ultramontanists were able to put it down in favour of the Pian Missal of 1570. It is the immediate background of the Book of Common Prayer. It would not as a whole be suited for use to-day. It is elaborate, mediaeval, and Roman. It is no more carefully constructed than the present Roman Missal. It does have some less objectionable points than the other. It does not have the elaborate ceremonial surrounding the recital of the narrative of the institution of the Eucharist that is found in that child of the renaissance used in the Roman Church to-day.

What we are trying to do is to follow the Prayer Book by using the "use" embodied implicitly and explicitly in it that is so venerable and so catholic that no one will be able to say shame to us. Great liturgical scholars have worked on that use and have produced it in its present form. And they have left names that will echo down the years as liturgiologists who knew what they were doing—were not afraid of the truth—who produced a new school of

liturgies worthy to be compared with any liturgy ever produced in this world. It is as great as the liturgies of the East—St. Basil, St. Chrysostom, St. James—it is as great as the Gothic liturgies of St. Ambrose and the Mozarabic—it is as great as some of the mediaeval diocesan uses—it is greater than the present Roman Missal. It is more scientifically compiled, and it lacks the many meaningless relics and needless duplications that the Missal of the Counter Reformation forced on the Roman Church by the Borgias at the insistence of John Burkhard, the papal master of ceremonies who was in the main the compiler, at least of the interpretation of the rubrics.

There are certain fundamental laws that have to be obeyed in liturgy.

There must be nothing said or done that does not express an eternal and timeless truth. Nothing must be said or done that obscures any other truth contained in another part of the liturgy. There must be unity. There must be coherence. There must be swift motion to climax and conclusion. And above all it must edify, and the teeth of the children of the Church must not be set on edge.

Now the rubrics are more than mere suggestions for the conduct of the services. Not all rubrics are of equal value—some are permissive—some are obligatory. The Book of Common Prayer in America is on a different footing from that of the English Book. With us it is a part of the Constitution and Canons. That gives its positive rubrics the force of canon law. The rubric allowing the omission of that part of the Decalogue that is inset is a permissive rubric. It is not a positive Canon Law. The rubrics directing the covering of what remains of the consecrated elements with a fair linen cloth after the communion and ordering their consumption after the blessing is an obligatory rubric. It has the force of Canon Law. It cannot be lightly set aside as so many are doing in favour of the mediaeval method of consuming what remains immediately after the communion.

We are apt to forget this and to treat the rubrics as if they did not mean a great deal and could be set aside at will. Though the rubrics do have the force of Canon Law, yet they are elastic enough to satisfy any man, woman, or child, if they are followed conscientiously. There is nothing in them to apologize for.

In another generation we used to be very proud to speak of our "incomparable liturgy." To-day we do not do that and it is to our loss. People used to say that the Episcopal Church was so sure of itself. They do not say that to-day, nor do we say it. We are always looking for something new instead of using what we have as we have it. When we do use what we have as we have it, then we shall go forward and all men will take knowledge of us again as a religious body that knows what it is doing and why it is doing it. We have the truth as it is eternally expressed without any watering down or minimizing in the official words of this Church. We have never departed from the ancient catholic faith in any lasting official utterance. We have never departed from the ancient catholic use. We provide for the regular recitation of an office. We provide for the due celebration of the two great sacraments of the Gospel. We provide for the administration of the lesser sacramental ordinances. We provide for the instruction of our young in that great classic exposition of the Catholic faith contained in the Offices of Instruction. And we provide for the continuation of these for all ages in the Ordinal, where the Church, holy and undivided, ordains bishops, priests, and deacons for time and eternity.

There is nothing more that anyone can want.

F. F. E. Blake.

SAYING IN CHURCH.

One of the glories of the English Rite is the large share which the congregation are enabled to take in the services of the Church. Yet we do not make the most of this privilege. One reason is that too often the choir does not realise, or has never been instructed in, the fact that its function in parish churches is to lead the congregation not merely in "singing" but also in "saying." So, while it does its part well in the singing, it ignores the confessions and amens and other responses when not sung, and consequently the congregation in the absence of a lead also fails to do its part adequately. The effect of the contrast between the pains taken over the chanted portions of the service, and the perfunctory performance of those which should be said is deplorable, and brings a loss devotionally as well as in what is seemly and artistic. Surely it is as well worth while

to take pains to say the service properly as much as if it is sung. For instance, if the Psalms are said and not chanted, the congregation could be asked to observe the colons and semi-colons, so as to preserve unity of recitation instead of the confused murmur which too often takes place. Another point to be observed is that the Lord's Prayer, the Creeds and Confessions in the Prayer Book are carefully printed for congregational use. Each phrase begins with a capital letter to mark it off clearly so that it may not be slurred with the next. (It is to be regretted that the same thing has not been done with the Gloria in Excelsis). If these phrases are said accordingly it is quite easy for all to keep together.

E. G. P. Wyatt.

LITERARY NOTES.

The Report of the Proceedings at the Church Unity Octave held at Blackfriars, Oxford, Jan. 18—25, 1942. (Basil Blackwell, 5/-) is chiefly remarkable for the paper read by Professor Dvornik, a Czech priest of the Roman Communion, on the Patriarch Photius I. Father Dvornik's startling discoveries have been known to scholars for some time, but here we have them in an easily accessible form. Photius has been canonized by the Orthodox Communion, but Romanist writers commonly regard him as a heresiarch. Fr. Dvornik shows that he died in communion with Rome: that the council which condemned him in 869—870,commonly regarded by Roman canonists as the 8th Oecumenical Council, was cancelled by a later council with the Pope's consent: and that the oecumenical title was given to it by the eleventh century canonists, because it forbade the laity to take part in the election of bishops, a prohibition which they were anxious to support. His account of Photius' career therefore differs completely from that given, for instance, by Adrian Fortescue: he goes so far as to suggest St. Photius, canonized by Constantinople when still united with Rome, as a patron of reunion! It is, of course, one thing for Fr. Dvornik to take this view, and quite another for Rome to take it officially: but at least it is very remarkable that a distinguished Roman Catholic scholar should claim that Rome has been wrong for 900 years on whether a particular council is oecumenical.

To turn from great things to small, "A Detection of Aumbries," by Gregory Dix (Dacre Press, 3/6), is a historical study of the various methods of reservation. The author's thesis is that in early times the place of reservation was not prescribed, and might be in the priest's house, or the sacristy, but that in mediaeval England it was usually the pyx hung over the altar. The aumbry was the Italian custom in the 13th century, and was prescribed by Innocent III and his successors for the sake of security. But the English bishops, in spite of papal directions, could not get their clergy to substitute the aumbry for the hanging pyx. In Germany the simple Italian aumbry developed into the elaborate sacrament-house. The standing tabernacle is a compromise of French origin, which was made universal in the Roman Communion by the Counter-Reformation, and was connected with the growth of frequent communion.

I leave it to the ecclesiologists to decide whether this thesis is true. If it is, it appe ars that our bishops, in insisting upon the aumbry as the place of reservation, are following the example of their medieval predecessors, but not for the same reason. There seems to be no reason for restoring the hanging pyx. I have some experience of it in practice, and it is by far the least convenient, as well as the least safe, of the three methods.

We support the use of the aumbry, against the tabernacle, for two reasons, besides our Catholic desire to obey our bishops, and our natural dislike of anything connected with the Counter-Reformation. The introduction of the tabernacle would destroy the simplicity and beauty of the medieval or "English" altar traditional in this country before the Victorian restorers. But a more important reason is, that we are opposed to the cult of the reserved sacrament. We want the altar, not the tabernacle, to be the central point of the church. The place of reservation should be inconspicuous, and accessible to the clergy only: as in the ancient Church, and as in all the Eastern churches. The Orthodox place of reservation is on the altar: but it is behind the iconostasis, and invisible. It is the offering of the Eucharist, not the reserved sacrament, which should be the centre of our worship.

"The End of Sacrifice," by Humphrey

Whitby (S.P.C.K.) is an ingenious attempt to defend the 1552 Prayer Book as the attempt of Cranmer to outwit the Government and the foreign reformers by appearing to go along with them. It seems very doubtful whether this thesis is true, in view of Cranmer's intimacy with the foreign reformers. But the sting of the book is in the tail. The author admires 1552, but he really wants to get back to 1549. We know why he and his friends set up 1549 as their object : the 1549 liturgy follows the Roman order, and can be used with Roman ceremonies. It was the first step away from Rome, and to some people it is the best way back ! Since then the Anglican Communion, except where it has been led aside by the unhappy book of 1552, has moved consistently in quite another direction, which is not that of Rome or Geneva.

"THE LIFE OF PERCY DEARMER," by Nan Dearmer. [Jonathan Cape, 10/6.]

We welcome this book for two reasons. First because it gives us an insight into the mind and character of P.D.—for that was how he was known to his friends. Secondly, Mrs. Dearmer explains the causes of the changed outlook that came over her husband in his later years ; and which perplexed and sometimes distressed some of his friends.

Dearmer was what has been termed a "Victorian Romantic." He had a great belief in the inherent goodness of mankind, and like many of his generation, he also inclined to the idea that progress was inevitable and almost automatic.

The book gives us some interesting sidelights on his early upbringing and also of his time at Oxford. Figures that are becoming almost legendary to-day, like Gore, Adderley and Scott Holland come to life once more.

His curacies at St. Anne's, South Lambeth, and St. Mark's, Marylebone, show Dearmer with his passion for Christian Socialism and its link with beauty in the services of the Church.

It is fitting that in such a book a fair amount of space should be taken up with the ministry at Primrose Hill. Dearmer himself felt that the example in worship that he set at St. Mary's had failed in its influence. But we know differently to-day and each year sees the influence growing in the services of our Cathedrals and many of our parish churches. Now by another road the Roman Liturgical Movement has arrived at similar if not identical conclusions to those found in *The Parson's Handbook.*

The Great War brought a double tragedy to P.D.; and after 1918 he also found himself without any official status in the Church of England. As the years went by and there came no recognition, a certain amount of bitterness developed in Dearmer. His appointment to the professorship of Ecclesiastical Art at King's College, London, in some measure softened the official neglect. During these years too, he was at work on *Songs of Praise* and *The Oxford Carol Book.* When official recognition did come many of his friends felt it had come too late.

BOOKS RECEIVED.

"MODERN BATTLE," Major P.W.Thompson. Penguin Special.

"THE FRENCH CANADIANS TO-DAY," Wilfred Bovey. Penguin Special.

CORRESPONDENCE.

THE ANGLICAN CHURCH.

Lack of space prevents this letter from being published in full, but the Revd. C. M. Stack (whom we regret to have confused with his uncle Prebendary Stack) writes protesting against the use of the phrase "Anglican Church" on the ground that there is no one "Anglican Church," but many self-governing Anglican Churches in communion with the see of Canterbury, which together make up the Anglican Communion. [EDITOR].

ANGLICAN CHANTS.

SIR,—In the interesting article on Chanting Mr. Daniels makes the extraordinary statement that the Anglican Chant "grew up naturally out of the Psalter in English." How could a rigid metrical chant grow up "naturally" out of the varying prose cadences of the English Psalter ? In fact Mr. Daniels refutes the statement over and over again in his article. The Anglican Chant arose from harmonising a few plainsong chants in a rigid form, and hence the desire for pretty tunes in the same framework. It is quite a recent idea that the rhythm of the Anglican chant should be subordinated to be the rhythm of the prose-text, and as far as it has been achieved it has been done by altering the "natural" form of the chant in imitation of the free rhythm of the plainsong chants. Mr. Daniels says that it is a mistake to assume "that the little tune to which we sing a psalm is a seven-bar hymn tune, which

must dominate the text as any tune in the hymnal dominates, in rhythm space, the verse to which it is sung." But that is exactly what the Anglican chant has been for the first 300 years of its existence, and it is amongst other things a saving of trouble. One of the objections felt to plainsong chants is the effort which they involve in fitting themselves to the varying rhythms of the text, instead of ignoring the latter.

E. G. P. Wyatt.

Notes on Chanting.

Sir,—The "Notes on Chanting" by L. E. Daniels in the Summer number of the *English Catholic* were most interesting and call forth our sympathy for the American Church; but I fear that he will never escape from what we all so detest if he insists upon regarding the first note of each bar as being *necessarily* accented. That is the fault from which all the recent psalters suffer. We all know that the *Cathedral Psalter* is far from perfect; but it is not half so bad as it is supposed to be, if used *intelligently*, and I would go so far as to say that I have not yet found a "modern" psalter which does not create as many atrocities and complications as it seeks to avoid. Heaven save us from anything like what we hear from the B.B.C.

But now for something constructive.

Firstly, a knowledge of plainsong is desirable so as to get the necessary smoothness.

Secondly, it must be remembered that the verbal accent is either binary or ternary, occurring upon every second or third syllable in recitative and cadence alike.

Thirdly, let us assume, that the Anglican Chant, like plainsong, is composed of notes of equal length, except for the last which is sustained, and that these notes have *no fixed accent* necessarily, but take it from the words.

As in plainsong it will be desirable to observe the colon at the half verse by a definite pause, and to observe the ordinary punctuation as in good reading.

This will necessitate the production of a psalter different from anything that I have seen so far; but it would be simple, because the only "pointing" required would be an accent mark over each strong syllable and a system of bar lines in the cadence as used in the *Cathedral Psalter*.

Florid Chants would have to be avoided and the rules of syllabic plainsong, from which the Anglican Chant sprang, would have to be applied.

Yours truly, J. B. Goodchild.

How did it Happen?

Sir,—I am grateful to Mr. Borough for his comments on my article "How did it happen?" (E.C. No. 48). But I do not think he has quite understood the point of some of my remarks.

I did not suggest that any Mayors nowadays wear the Tippet. But certainly some of them anciently did. I drew attention to the use of the tippet by Mayors, Judges, and continental nobles because it is evidence of the close and common association of the tippet with outdoor and non-ecclesiastical costume. But I confess I did not draw out the "moral" which is, of course, that therefore when we come to consider the regulations concerning its use by the clergy it is perfectly natural to find that they are all (with one exception viz. the non-graduates of Canon 58) about the wearing of it with *outdoor* dress.

I cannot plead guilty to the accusation of having overlooked the restriction, by Canon 74, of the silk tippet with outdoor dress to *beneficed* M.A.s. But I did not mention it for it did not seem, and still does not, to have any relevance to my argument.

Mr. Borough is too kind in giving me the sole credit, as he apparently does, for venturing to question the late Dr. Dearmer's contention that hood and tippet are meant to be worn together. As I pointed out in my article, authorities no less eminent than Father Robinson and Mr. Vernon Staley were, it seems, not of the same mind as Dr. Dearmer.

The point which Mr. Borough puts to me, in the sixth paragraph of his letter, appears to rise out of his misunderstanding of my argument. My contention is that Cathedral dignitaries were *not* intended to wear the tippet in quire with the surplice, but that "the First Prayer Book, the Advertisements of 1566, and the Canons of 1571 and 1604, all assigned the Hood as the distinctive mark in quire of the collegiate or cathedral dignitary." One must remember, too, that in the 16th century the Hood had not yet become so cut away in front as to be virtually invisible at a little distance.

The situation appears to be that the graduate parish clergy have, by the regulations, precisely as much or as little right as the graduate dignitaries to wear scarf as well as hood with the surplice. The dignitaries have been doing it, apparently, since the early years of the 17th century, the others, and then thanks mainly to Dr. Dearmer, only since the latter years of last century. If the regulations intended it to be done by all, why was it not so done from the very beginning? My answer is that the regulations did not intend it to be done by either class, and the dignitaries were the first to break the rules.

Mr. Borough appears to have overlooked Canon 74 in denying the right of a Deacon to wear the Tippet, out of doors at least. Canon 74 gives the right to wear the silk tippet out of doors to cathedral and collegiate members "being Priests or Deacons" (English text) "modo in sacris ordinibus constituti" (Latin text), and on Dr. Dearmer's argument those who have the right to wear the tippet out of doors with the gown have the right to wear it in church with the surplice! Anyway Canon 74 seems sufficient to dispose of Mr. Borough's belief in the tippet as "a sacerdotal garment," apart altogether from the facts of its early history as a badge of lay dignitaries. No. 4 of the present Irish Canons permits the use of the scarf by Deacons.

I don't know on what grounds Mr. Borough queries the theory of the evolution of the tippet from the liripipe of the hood. Dr. Dearmer seems to be quite convinced, and convincing, about it.

Finally, may I say I did not suggest, or recommend, that the tippet should be of different widths according to the wearer's dignity. All I did, perhaps unadvisedly, was to suggest a rule by which this might be managed "if it be desired," as, in Ireland, it still seems to be in some quarters.

Yours faithfully, J. P. Hoskins.

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